The Baptist Record.

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Integrity and Fidelity to the Cause of Christ.

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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

THE correspondents of Bro. W. H. Allen will make a note of the fact that he has changed his residence from Hartman to Brookhaven, and act in accordance therewith.

BELOVED, your community is no exception as to the grippe. It looks as if every other person you meet in Meridian is either just going into it, or recovering from it; and the rest of them are at home in bed with it.

WE were glad to see the pleasant face of Bro. J. D. Stone in our office the other day. He is one of our nearest neighbors—six miles out at Eastville—but far too seldom a caller. He always brings sunshine, and almost as often good "copy" or "cash," either or all of which is popular currency in the editor's sanctum. He left his que for the Preachers' Institute, and although he is one of our most effective preachers, will, we doubt not, get a large benefit from its sessions.

If you want to hear the meaning of the Word of God made so plain that the most unlearned, as well as the school man, can understand it, or if you would learn new and more effectual methods of studying the same, then fail not to put in an appearance at the Preachers' Institute in this city on the 26th inst., and see it through its ten days session. The expense, after railroad fare, will be only three dollars. The Baptists of Meridian will be glad to entertain you free. Send your name to Rev. J. R. Farish for entertainment and come on.

WE observe in the *Alabama Baptist* that our brother, S. O. Y. Ray, so long and successfully one of our earnest workers in East Mississippi, has left the general work in Alabama and gone into the pastorate. His home is at Midway, where he preaches two Sundays, giving one each to the neighboring [illegible]. He regards it a good field and is [illegible] Mississippi Baptists will be glad to hear this from Bro. Ray, for we all [illegible] terest in him and his, and will [illegible]

THE BAPTISM OF THE HOLY SPIRIT; THE SPIRIT IN JEWISH SENSE.

The above expression is one of constant use in our modern, current, religious literature. It is not an exact reproduction of the scriptural language which it is intended to represent. The word "*of*" is not found in the passages where the Spirit baptism is mentioned. It is *in*, or *with* the Holy Spirit. This grammatical difference is an important one, when the doctrinal aspect is to be considered. The expression was formulated by John the Baptist. It is stamped with the image and superscription of his mind and character. It is a growth found in his climate of thought. It is an indigenous growth within the realm of his activity and life. Wherever it is used by others in the New Testament as a medium of exchange of truth, it is credited to him, or connected with him in some way, and its value placed at the estimate which he made of it when he gave it being and currency. This is very important to remember in any discussion of the subject; for we are to determine what it meant when used by him.

(1) John's conception of the Holy Spirit was Jewish and not Christian. In his time the distinctive personality of the Holy Spirit had not yet been revealed. Such revelation was not made in its explicit fullness until after the advent of the Spirit on the day of Pentecost. The *doctrine* of the Trinity was a New Testament development. The fact of it existed, but not the revelation of it. This would seem to be implied in the very expression of John the Baptist: "He that cometh after me shall baptize you in (with) the Holy Spirit and fire." In this act John saw Christ as the active agent, and the Holy Spirit as the element in which the act was performed. The Spirit certainly is not thought of, or presented, as active in the transaction which John designated by the expression, "Baptize in the Spirit." In the interpretation of the language we certainly should not put more into it than John did, if we are willing for it to mean what John intended it to mean. We think it can be shown that in the Jewish, or Old Testament conception, the personality of the Holy Spirit is only figurative; but in the Christian use of the term, the impersonal sense is figurative. When John spoke of the Holy Spirit as the element in which the Christ was to baptize, he did not use the article "*the*" before the Holy Spirit; not "the Holy Spirit," but "Holy Spirit." The absence of the article "the" would show that John was thinking of the Holy Spirit as "an element, a pervading presence, like the air, in the ocean of which," the disciples "were to be submerged." [illegible] ment will easily discover that in every instance where John's expression, "baptize in the Spirit," is used, the article "the" before Spirit, is omitted. This further *confirms* the above view, that [illegible] in every instance as an impersonal, pervasive element, or influence.

(2) John's idea manifestly was, that as he was baptizing in the element of water, so Christ would baptize in the element of Holy Spirit. Once more, just as the water could cleanse really only the body, it was regarded by him as the sign of the inward cleansing which Christ would do in the element of the Holy Spirit. The spiritual work which was to be wrought by Christ upon the inner man was what John saw figuratively represented by his baptism. The doctrinal significance of baptism as unfolded by Paul subsequently, doubtless never dawned upon the mind of John the Baptist. This reference to the Holy Spirit as an impersonal element or influence, is confirmed furthermore in the use of the preposition "*en*," rendered in the Old Version by the word "with." The true rendering is "in;" "in Spirit," and not "with." This the American Committee of the Revisers of the New Testament felt, and so they recommended that "in" be substituted for "with" in the text, and that "with" be placed in the margin. The English Committee declined the suggestion, but put "in" in the margin and let "with" stand in the text. The American Committee had only two Baptists on it. The recommendation that "in" be substituted for "with," was the work of pedo-Baptists. The recent critical commentators, render the preposition "en" by the English word "in." The scholarship of the world has come to that view. They agree with Bishop Lightfoot that the "instrumental sense of 'en' is indefensible." So that "in," and not "with," or "by," is the force which must be given to the Greek preposition "en" in the expression, "baptize in Holy Spirit." John the Baptist saw in his prophetic perspective only the activity of Christ in the salvation of the soul from sin. John knew enough to perform the duties assigned him in the unfolding process of the economy of redemption. He was the herald of the Coming One. He knew of the coming of the One preferred before him. He knew that the purpose of Christ's mission was to purify a people unto the Lord. But the details as to the accomplishment of this, he did not know, so far as can be gathered from the New Testament. The coming of the Spirit, and his activity in the application of Christ's work, John did not know, so far as we can learn from his teaching and work. We are very prone to outrun the simple principle of the gradual revelation of truth, and give passages meanings which they did not express by those who used them, and by those who heard them.

WE have admitted Bro. Beasly's "Friendly Reply" to Bro [illegible] a matter of fairness. But we [illegible] is a passage at arms between Brethren Cooper and Beasly. It is now in order for Bro. Cooper to make whatever reply he deems necessary; otherwise let the billows become [illegible]

ABOUT THAT DISCUSSION.

We have not been unobservant of, nor totally indifferent to, the kind reflections and loving insinuations of the *Texas Baptist Standard* toward THE RECORD, in connection with what it calls "Martinism;" but scarcely thought it necessary to treat it seriously. But now that *The Layman* has taken it up, and out of pure and loving disinterestedness, is passing it around, it has been suggested that we might add somewhat to the interest of the matter by viewing it a mite more substantially, if not more seriously.

We think we pretty well understand the motive of *The Standard* in the matter, for that paper has almost overwhelmed us with its loving attentions ever since we so heartily (?) espoused its cause and followed its leadership when its beloved editor went into politics. But *The Layman's* motive is, of course, even higher and more distinguished. The policy of THE RECORD and *Layman* used to be identical on the Martin matter, as it was once developed in a conversation with the former editor, Bro. Bailey, and that was that it was best to keep it all out of the papers, unless there could be full and safe discussion of it, that all the people might see and know just what it was. But that paper, along with *The Standard*, has evidently evoluted along some lines of religious journalism somewhat more rapidly than THE RECORD. Nevertheless, we hope to keep up at least with the tail end of the procession led by our two loving and obliging contemporaries, for it would be a sad privation not occasionally to hear a blast from their trumpets.

But to the matter in hand. *The Standard* says our plan for the discussion is the same as that by which M. T. Martin spread his doctrines over Texas, etc. To this statement we enter a positive denial. The two methods are no more alike than a well-ordered boxing match of trained athletes, and a free and promiscuous hoodlum Saturday night fight. Our plan proposed the clear and distinct statement by Martin, in regular order, of such points of views in his system as are called in question, and then a like orderly criticism and refutation of them by a suitable respondent, with a brief rejoinder, without new matter. But as we remember—and we read it all—the Link and Martin discussion in *The Texas Baptist Herald* was little more than a "wrangle"—a disputation about words on but one topic only that of "assurance," which went on through many weary weeks, first one and then the other, with several others on both sides chipping in until many people were sick of it for its very unprofitableness. We *remember* telling Dr. Link at the beginning of it, that he had made a mistake in his methods, and that in our opinion he would help what he opposed, more than he would hinder it.

Seeing all of this as we did, we have ever been opposed to a [illegible] like fiasco for Mississippi Baptists in THE RECORD. The difference between the two methods is clearly seen, and the justness and safety of ours, freely admitted by every man who has spoken to us, or written to us about it. The fact is, so far as we know, there are only three parties, in or about the kingdom, who object to our plan. One is *The Standard* man, who, as usual, is "barking up the wrong tree"; another is *The Layman*, who is not to be outdone by the loving *Standard*, and the other is Rev. M. T. Martin himself, who, every one would think from *The Standard* talk, would be particularly pleased with the situation. It seems to us that this is a pretty good case of the "meeting of extremes."

In conclusion, we want to say, that we have not thought it proper to make any special pronouncement against "Martinism" since the time the Mississippi Association secured our consent to publish the discussion in THE RECORD, for the reason that we did not think it the proper thing to do, seeing that it might prejudice the case and prevent a fair discussion and understanding of it, before the discussion came off. We repeat here what we have said to those who have written us high-pressure letters on that particular point, that it would be time enough for that when the discussion had failed to materialize; if, indeed, it should. With this opinion, Bro. Sibley, the chairman of the Associational Committee on the discussion, fully agreed, and we have not seen any reason for a change of opinion or policy since. And, finally, it is *well known* by all who have read, or heard us, as we have several times written and spoken, that we do not accept or entertain what is known as "Martinism," and it need not be especially emphasized here and now.

One word more. When the pressure for a discussion of the matter in hand was first made on us, we wrote to Dr. J. B. Gambrell, our former Senior associate, for whose judgment in such things we always have had the greatest respect, and asked for his opinion and advice. He promptly replied that if he were with THE RECORD as heretofore, he would discuss the matter with Martin. That opinion has had great weight with us, and ought to with all who know the author of it.

THE preacher who declines to attend a preachers' institute or school, for the study of the scriptures, because it is to be led or taught by a man, must necessarily, in order to be consistent, utterly refuse to look inside of a commentary on the Bible for light, consult a Bible dictionary, or even read a printed sermon, [illegible] same principle, who may hear any other man preach except himself. The Christian philosophy of such a man is too exalted for us; we cannot attain unto it.

MARRIED.

The star lit skies twinkled the musical chimes of Christmas eve; while at Hymen's altar, stood Mr. T. G. Short and Miss Leila Easterling, who, by magic art of nature's nuptial vows and the minister's oral pronunciation, forever became one. * *

Stonewall, Miss.

On Dec [illegible], 1896, Mr. John W Britt, of Bluff, Miss., was married to Miss Mattie Jamerson, of Union county, Miss., at the home of the bride's father. The ceremony was performed by the writer. May abundant happiness be their portion.

W. E. BERRY.

Blue Mountain, Miss.

LITERARY NOTES.

NEW YEAR'S LADIES' HOME JOURNAL

Notable, even among so many excellent features as are presented in the New Year's *Ladies' Home Journal*, are articles on the Prince of Wales' visit to America, Prince Bismark, South Pole explorations, Jerome K. Jerome's new short story, and a delightful musical composition. Stephen Fiske graphically recalls the incidents of "When the Prince of Wales was in America": the receptions, fetes and popular ovations, and the great interest with which all the young Prince's movements were followed, especially by the young women. It is of the "Great Personal Events" series and is strikingly illustrated. In another profusely-pictured article, George W. Smalley, the famous correspondent, reveals "The Personal Side of Prince Bismark." This number of the magazine contains many other splendid articles, too numerous to mention. All our lady readers should subscribe for it, it would be sure to please them.

"The Progress of the World," in the *Review of Reviews* for January, 1897, gives an admirable *resume* of the great world-events of 1896. Nowhere else can so faithful and impartial a chronicle of these stirring times be found. This illustrated editorial summary in each month's *Review* is everywhere recognized as one of the triumphs of modern journalism. The discussion of the Cuban situation is enlivened by the reproduction of timely Spanish-American cartoons.

CALENDARS AND COUPONS.

So many beautiful calendars and entertaining novelties have been issued by the proprietors of Hood's Sarsparilla, that we are hardly surprised to receive this season not only one of the very prettiest designs in calendars, but with it, coupons which entitle the recipient to attractive novelties. Every one who gets a Hood's Sarsparilla calendar for 1897 secures something that will prove interesting and valuable as well as a beautiful specimen of the lithographer's art. The calendar is accompanied this season by an amusing little book on "The Weather." Ask your druggist for Hood's Coupon Calendar, or send 6 cents in stamps for one to C. I, Hood & Co., Lowell, Mass.

SEVENTY-FIRST BIRTHDAY.

The Youth's Companion will celebrate its seventy-first birthday in 1897. Among the many attractive announcements of the *Companion* for the coming year is an article of exceptional value by Mr. Andrew Carnegie, on "The Habit of Thrift." Successful men in other walks of life will second Mr. Carnegie's paper with readable, practical articles based on their own experience, and valuable to the old as well as to the young.

Stories will be given by Ian McClaren, Rudyard Kipling, Stephen Crane, Harold Fredric and Clark Russell. Speaker Reed, Secretary Herbert, Senator Lodge, Dr. Lyman D. Abbott, Hon. Theodore Roosevelt—these are a very few of the two hundred names that figure in the latest list of *Companion* contributors.

AN UNUSUAL OPPORTUNITY.

We want a good agent to sell our medicines in every county. It will cost you nothing to write for particulars and terms. Address, The Atlanta Chemical Company, Successors to King's Royal Germeteur Co., Atlanta, Ga. 1-7 4t.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co.,
Toledo, O.

Sold by Druggists, 75c.

Holiday Excursion Rates.

The Southern Railway will sell tickets, good between all points on its line, at rate of one and one-third the first-class limited fare for the round trip, December 22nd to 25th inclusive, and December 30th to January 1st, 1897, good to return until January 4th, 1897, on account of holiday excursions. This will afford an excellent opportunity to visit friends and relatives during the Christmas holidays.

12-17-3t.

10 Cents (silver or stamps) pays for a complete $500.00 prize story, a true love story of college days, and other interesting matter. The regular price of the book is 25 cts. Our business is to secure positions for teachers in schools and colleges. We have a few vacancies in offices also.

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Louisville, Ky. 12-17-1y.

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BELLS

[illegible]

ILLINOIS CENTRAL RAILROAD.

In connection with the Southern Pacific Co., is now running a Pullman Buffet Sleeper twice a week on through trains over its main lines, connecting direct at New Orleans with the Southern Pacific's fast, solid vestibule train, the "Sunset Limited," for Los Angeles and San Francisco. In addition to this Buffet Sleeping Car service to California via. New Orleans the Central Route is now running a Pullman Tourist Sleeping Car leaving Chicago every Wednesday and running through without change from Chicago to San Francisco, via New Orleans, on the New Orleans Limited of the same route Also good connection to the City of Mexico via New Orleans, by the Illinois Central and the Southern Pacific Railroads. Ticket rates as low as by any other route.

Tickets and full information as to rates and specific train time can be had of agents of the Central Route and connecting lines, or by addressing the nearest of the following:

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JOHN A. SCOTT, Div. Pass'r Agt., Memphis.
til Dec 31

WANTED—Several faithful men or women to travel for responsible established house in Mississippi. Salary $780 and expenses. Position permanent. Reference. Enclose self-addressed stamped envelope. The National, Star Insurance Bldg., Chicago.

SOUTHERN EDUCATIONAL ASSOCIATION CONVENTION.

MOBILE, ALA., DECEMBER 29-31, 1896.

For the above occasion, agents of the Mobile & Ohio R. R., at ticket stations, St. Louis, Mo., to Citronelle, Ala., inclusive, will sell tickets to Mobile, Ala., and return at rate of one fare plus $2.00 membership fee, as follows:

Agents St. Louis to Cairo inclusive, will sell on December 27 and 28, and agents Wickliffe to Citronelle inclusive will sell on December 28 and 29. All tickets will be limited to continuous passage in each direction, final limit January 10, 1897.

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The International News and Book Co., Baltimore, Md., makes a most liberal offer of $200.00 to anyone selling 200 copies of their books, "Child's Story of Jesus" or "[illegible] Jewels," by Spurgeon. The greatest selling book out. A $100.00 bicycle given for selling 90 copies in [illegible] months. A $270.00 Estey Organ given for selling [illegible] copies in 3 months. A splendid opportunity for a church to secure an Organ. A gold watch is given in addition to commission for selling 60 copies in [illegible] days. Last fall over 100,000 copies of their books were sold. They paid agents over $50,000 in commission. [illegible] agents secured premiums in addition to commission. 23 made over $275.00, 115 made over $[illegible]. Complete outfit for both books 50 cents. Freight paid, credit given. Other books and Bibles for fall and Xmas Holidays. Inducements not equalled by any publisher. They give Bank references as to their responsibility. Write them immediately.

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RAILROADS.

ALABAMA GREAT SOUTHERN R. R.

Condensed Schedule in effect Dec. 20, 1896.

No. 3	No. 1	Stations.	No. 2	No. 4
8.00pm	8.30am	lv Cincinnati ar	7.10pm	7.15am
8.00pm	7.45am	lv Louisville ar	7.55pm	7.30am
10.50pm	11.00am	lv Lexington ar	4.40pm	4.25am
8.15am	6.10pm	lv Ch'tnooga ar	9.30am	7.10pm
9.58am	7.34pm	..Fort Payne..	8.14am	5.20pm
11.10am	8.30pm	....Attalla....	7.15am	4.10pm
11.36am	....	....Whitney....	....	3.42pm
11.57am	9.10pm	..Springville..	6.32am	3.23pm
1.00pm	10.05pm	ar Birmgham lv	5.43am	2.30pm
3.30pm	10.15pm	lv Birmgham ar	5.35am	11.45am
4.05pm	10.42pm	...Bessemer...	5.05am	11.10am
5.35pm	11.50pm	..Tuscaloosa..	3.58am	9.11am
6.58pm	12.26am	.....Akron.....	3.10am	8.20am
7.25pm	12.40am	.....Eutaw.....	2.53am	8.00am
8.22pm	1.10am	...Livingston...	2.14am	6.56am
8.50pm	1.30am	......York......	2.00am	6.30am
9.40pm	2.30am	lv Meridian lv	1.10am	5.30am
1.40pm	8.30am	ar New Orleans	7.10pm	8.40am
....	9.45am	....Jackson....	5.55pm	....
....	11.35am	..Vicksburg..	3.48pm	....
....	7.20pm	ar Shrevep't lv.	8.25am	....

Nos 3 and 4 carry Pullman Union Sleeping cars between Cincinnati and New Orleans and Pullman Sleeping cars between Louisville and Chattanooga.

Nos 1 and 2 are Solid Vestibuled trains carrying Pullman Sleeping cars between Cincinnati and New Orleans and Pullman Union Sleeping cars between Chattanooga and Shreveport.

Stations.	No. 2	No. 4
Lv New Orleans	7.10pm	8.40am
Lv Meridian	1.10am	3.30am
Lv Birmingham	5.43am	2.30pm
Ar Chattanooga	9.30am	7.10pm
Lv Chattanooga	9.45am	4.15am
Ar Knoxville	1.00pm	8.00am
Ar Morristown	2.32pm	9.30am
Ar Hot Springs	12.27am	11.30am
Ar Asheville	1.43am	12.55pm
Ar Salisbury	6.00am	6.40pm
Ar Greensboro	8.50am	9.52pm
Ar Danville	1.30pm	11.25pm
Ar Lynchburg	3.35pm	1.58am
Ar Charlottesville	5.45pm	3.35am
Ar Washington	9.40pm	6.42am
Ar New York	6.20am	12.43pm
Lv Danville	1.40pm	12.30am
Ar Richmond	6.40pm	6.00am
Lv Morristown	2.32pm	....
Ar Bristol	5.05pm	....
Ar Washington	7.45am	....
Ar New York	1.20pm	....

No. 2 carries Pullman Sleeping cars New Orleans to New York and Chattanooga to Washington without change

No 4 carries Pullman Union Sleeping Car New Orleans to Chattanooga, Pullman Sleeping car Chattanooga to Knoxville, Knoxville to Asheville, Hot Springs to New York and Salisbury to Richmond.

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Ar Chattanooga	"	7:05 a m
Ar Knoxville	Southern	11:00 a m
Ar Washington	B. & O.	7:00 a m
Ar Baltimore	"	7:55 a m
Lv Philadelphia	P. & R.	10:25 a m
Ar New York	C. R. R. of N. J.	12:[illegible]0 p m
Lv Roanoke	N. & W.	10:10 p m
Ar Blue Ridge	"	10:50 p m
Ar Lynchburg	"	11:58 p m
Ar Petersburg	"	4:15 a m
Ar Norfolk	"	7:00 a m
Ar Richmond	R. & P.	6:40 a m

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WINTER TOURIST TICKETS.

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